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THE  
AMERICAN  
THEOSOPHIST

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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AUGUST ★ 1942

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*Under the Auspices of* THE THEOSOPHICAL SOCIETY ADYAR

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# What Are The Theosophists?

As A BODY, The Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists—those who find matter “the promise and potency of all terrestrial life,” that is, or spiritualists—those who discover in spirit the source of all energy and of matter as well—were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with “an inspiration of his own to solve the universal problems.”

With every man who is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied.

—H. P. BLAVATSKY.

*The Theosophist*, October 1879



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

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AUGUST, 1942

No. 8

## The National President's Annual Report

SIDNEY A. COOK

A YEAR ago when we met our country was but an assistant to other nations engaged in a war to preserve those rights and freedoms for and by which we as a nation came into being and progressed. Today we, too, are among the fighting nations, arming not only to be the arsenal of Democracy, but to take our own place on the fighting fronts. We cannot expect to preserve the bounteous values which nature has provided us, nor the freedom for their enjoyment, except with the utmost of sacrifice—sacrifice no less than that of those who have had so much less to preserve.

The tempo of our war effort has vastly increased; the spirit of our war effort has manifestly changed, for it is becoming the spirit of sacrifice, the willing acceptance of whatever trials may be necessary to the essential end—and great indeed the sacrifice must be. Our work as a Society and as individual members must be done under conditions constantly more challenging and calling for increasing effort.

The Society in its physical welfare and in its spirit was never sounder than today. Like our brethren in stricken countries, we shall carry on whatever difficulties may arise. They have set us magnificent examples of heroic work despite the war. We, relatively free of restrictions, must perform the more nobly and serve the work the more fully now that so many are not permitted to serve the cause of Theosophy at all. A great deal of the responsibility for the maintenance of The Theosophical Society and for continued Theosophical work now rests upon the American Section. With dangers immediately confronting the Society in almost every other of its important bastions of truth, the responsibility is definitely ours to make insoluble The Theosophical Society's unity and effective its work. Remote as we are from those dangers that in some places prohibit and in

others hinder the Great Work, the nearer is our obligation to serve the Society and its purposes to the utmost of our power.

A year ago I was not sure whether or not this report by your wish or by my own, would be the last that I would deliver to you in the office of National President. But as events have transpired you very generously re-elected me to office by a larger number of votes cast by a greater proportion of the membership than ever before. I cannot but be deeply appreciative of so great an honor, nor can I do less than to pledge to you the application of all the strength that great responsibilities in the war effort still leave available. I pledge you that strength and my whole-hearted and continued loyalty to the Great Work as its needs are made clear to me.

You have also elected a Board of Directors, among whom are some new members whom I personally welcome as colleagues upon whom to rely for interpretation of those needs and for help and guidance in fulfilling them. I am sure that their deliberations added to those of members already experienced in National Directorship will be fruitful in the interest of the Society and its work.

In connection with the coming election I made what might be called an interim report in THE AMERICAN THEOSOPHIST of January, entitled "There is Work to be Done." Although that report covered a longer period, it bears upon the present and portrays essential trends, and I wish to incorporate it by reference in this official Annual Report. It sets forth three basic elements to be included in any policy or program:

1. Study Theosophy and promote friendship.
2. Encourage members, through the T.O.S., to put Theosophy into practice.
3. Draw the young near to Theosophy.

No matter where or by whom conceived these are practical proposals and no program for the future would be complete if it did not embody them. There is still need that more members should become students and deeper students, and it is of the essence of our work that we should know Theosophy in order that we may make it known. That is a purpose the Society will never out-live.

Similarly, it is our eternal purpose to promote friendship among ourselves, regardless of differing opinion, and by our example, among all men and all peoples, for when these years of war have ended all that is useful in a program of reconstruction must have as its very foundation the principle of friendship. In these days and years of war friendships must be created, for on friendship alone can wars come to an end. It is significant of this greatest of all wars that there is little of hatred among the defenders of freedom, even for those who have so ruthlessly sought to destroy it.

*To put Theosophy into practice.* Theosophy as a theory only, an intellectual exercise or an academic study can never make its contribution to the re-creation of a warring humanity. The call is for Theosophists everywhere to make known their principles in their lives and practices.

*Draw the young near to Theosophy.* The Army and Navy say that this is a young man's war. The world is to be preserved by our youth. The world in the future will be a world saved and created by youth, and youth will be heavily represented in its leadership. There will be less of the leadership of experience; more the leadership of vision—and it should be a vision permeated with the great and eternal principles that Theosophy portrays and which we must make available to youth in our time.

I want to present to you rather briefly the statistical and factual material of the year.

We have very much with which to be encouraged. I have already referred to the election of Board Members, which took place according to new procedures which you authorized a year ago. Tendencies toward misunderstanding relative to the institution of these new procedures have been safely passed. Differences of view point, perhaps inherent in the situation, have been resolved in mutual confidence and good will. Whatever there was of impending storm rapidly dispersed and has been followed by the sunshine of harmony and warmth of friendliness. First among the encouraging factors is our ability thus to develop and through our differences find accord.

Next, there is the fact of a slight gain in membership, from 3,144 to 3,169. New members were 258, reinstatements 177, the highest in seven years, exceeded in only twelve out of the last thirty years. Resignations were only 48, by far the lowest in all the thirty years. Those transferred to the inactive list were only 310, the lowest figure in the past twenty-eight years—not only the lowest numerically but the lowest percentage-wise, that is to say, relative to the total membership. There were 53 deaths.

Two new lodges were formed and two were dissolved.

We have exhibited in the election episode and in these significant figures telling evidence of the soundness of the Society in body and in spirit, of our unity and our strength for the years and the work ahead.

No audited financial report can be available so soon after the close of the fiscal year, but the financial accounting is equally encouraging.

Very small income from donations and bequests, combined with some higher costs, compelled us to dip a little into our reserves. But we had the reserves for just that need, and I have reason to believe they may be restored this year. Regular dues income was slightly higher and our percentage contribution to Adyar correspondingly increased a trifle even beyond the record sum sent to Adyar last year. We did not fail to reduce our outstanding bonds still further, \$3,000 being paid and more have been called in since the end of the fiscal year. We operated within our cash income, spending more in the field but less in some other activities than in the previous year. All the furnishings and equipment of our Headquarters building and grounds originally costing over \$50,000 now stand on the books at less than \$7,000 and the building itself has been depreciated on the books by \$63,000. Such is our careful and conservative accounting. An audited report will presently be published.

Recently I wrote, "The years ahead present great problems, too, but the present brings evidence of the evolution of a new spirit in which to evaluate the problems and possibilities and to share the responsibilities." The foregoing I think presents that evidence.

All departments of our work have been pushed to the extent that availability of personnel and strength permitted. In the field our three sponsored representatives each had practically a full year's work. Mr. James S. Perkins, our National Vice-President, traveled in both directions across the country, stopping at all points en route and covered both the coastal



areas. Miss Etha Snodgrass, starting in January, covered the Pacific Coast and the southern route to Chicago and back by the northern route. Mr. Frederick H. Werth, starting in Florida, covered the east coast, the south and mid-south and the central states.

Each of these makes his own unique but greatly appreciated contribution, some evidence of which was recently presented in the magazine in the words of the officers and members of the lodges they visited. Mr. Perkins and Mr. Werth will continue their work in the forthcoming season. Most lodges will receive the benefit of visits from at least one of these, and in many cases both. It will be a genuine loss that for the time being family responsibilities make it necessary for Miss Snodgrass to restrict her field work to that area nearer her home in the Northwest.

Miss Jean Glen-Walker also carried out an extensive tour, planned with the lodges on her behalf, and many have expressed appreciation.

Others continuing in the field from past years have included Mr. L. W. Rogers, who in some part of the year branched into new territory. Even so veteran a campaigner had to submit to the limitations placed upon his work by the war. He will be making brief visits to principal cities this fall.

Dr. Kuhn's work has also met with appreciation in some quarters.

Mr. Fritz Kunz, who for years has been an important contributor to the work in the Field has for this past year turned his attention toward a specialized department of Theosophical activity, resulting in the production and distribution of *Main Currents*, a periodical for the correlation of modern factual and scientific data and opinion with Theosophical concepts and principles.

The experimental radio series authorized by the Board of Directors a year ago resulted in nine specially prepared broadcasts by Mr. E. Norman Pearson over two Detroit stations, one of them being among the foremost stations in the area. These were correlated with activities of the Detroit Lodge, which shared in the cost of time. The experiment was instructive, but did not produce results considered commensurate with the effort and the cost, or justifying its continuance. It has helped to make still clearer the fact that Theosophists are still bearers of a pioneering philosophy, to which the multitude does not yet respond. So, presumably, it will always be—a leaven to the hopes and faiths and aspirations of the world, calling forth our own undoubting faith and

courage. If it were otherwise we who are Theosophists would be seeking some other truly founded cause in which to venture and for other odds against which to work, for we must ever stand where the Truth meets obstacles.

The recordings in the program, "Dear Mr. Cheer," prepared by Mr. Carle Christensen and his assistants two years ago, have recently been offered directly to radio stations, with a very gratifying acceptance of the series of thirteen episodes. Twelve hundred and fifty dollars worth of free time has already been assigned to these Theosophical messages. Many other stations have asked for samples. The demand is beyond our capacity to supply and the Board of Directors is considering an expenditure for additional sets and sample recordings.

Recordings have recently been put to further use for a series of brief talks to members by the National President, the first of which you heard yesterday and which will be continued month by month through the coming year. The service has been offered free to all lodges, except for postage costs, and it is hoped that many more will express their desire to share it.

Another element of publicity is that of the press releases prepared by Mr. A. Herbert Peron, giving current significance to Theosophical ideas and made available for local use of all lodges.

Our publicity work has continued to the extent that time and resources have permitted. Through the generosity of several individuals, especially Mr. H. D. Olsen and Mr. S. J. Ojack, bound volumes have been placed in 211 public libraries, 35 prisons, 40 lodges, 10 libraries of colleges and churches, and with 30 study groups and individual students, and 26 with the Radio Temple of the Air in Detroit. Twelve thousand pamphlets, often accompanied by letters have been sent to many hundreds of inquirers, many of whom were referred directly to our lodges. Some new members can be traced directly to the work of the Publicity Department.

The To-Those-Who-Mourn Club conducted by Mr. Wilfred H. Sigerson has distributed over 20,000 copies of the pamphlet "To Those Who Mourn," an increase over last year, as the work has spread into more states and districts. Mr. H. D. Olsen has also been generous in this activity.

The project by which Theosophical books have been placed in rental libraries has substantially developed and one hundred books have been placed in such libraries in ten cities.

Exceedingly important among our channels

(Continued on Page 173)



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The whole world is bound by action,  
except it be for the sake of sacrifice.  
Therefore for that sake . . . perform thou  
action.

—THE BHAGAVAD GITA

## Today

"Yes, I guess I have sometimes agreed with the students when I should have stood with the faculty. If they had explained at the beginning it would have been very much easier, but I understand now so there is nothing more to do about it."

Such was the whole-hearted response of a young person on pointing out to her the responsibility that lay within a certain choice of action. Perhaps it is typical of the youth of today—this ready acceptance of a new point of view once the issues have become clear, this spontaneous adoption of a new attitude that completely supplants the old, this ready admission of error and its complete putting aside.

Perhaps it is typical of the free spirit of youth that the past is past and each new day begins afresh. Why should it not be so for all? Why are we tied to tradition and the errors

of tradition? Why do old habits of thought persist where new thoughts would be better? Why must mistakes of the past be brought into the present when in the present we should be engaged with the new things of today that are not concerned with the mistakes of yesterday?

Students in the various branches of human psychology will each offer their explanation, but perhaps when all is said and done it will all just come down to the fact that we forget what we are. We think of this life we are living as though all we ever were or can be entirely depended upon it when it is, in fact, but an incident and yesterday but a flash in life persistent and unending. We brood over our mistakes for fear they will affect our future, when it is the brooding that mars it, and to forget the errors and start anew would make life new and fresh. We think that in the brooding we learn the lesson of the experience, when we would do so much better if we would see the lesson clearly and having seen it no longer brood over the experience.

Gods as we are, we can see the Truth and sense the essence and the wisdom to be gained through experience and, if we will, learn the lesson then and there, not through the creation of todays interminably spoiled by yesterdays. We, too, can say: "I have learned the lesson now, and there is nothing more to be done about it." What freedom that would give for new adventures! In life we who are Gods must have our adventures. What an adventure must have been the making of a universe and the placing of elements of its management in human hands! Does God carry regrets into the far reaches of time for our failures aeons past? Can we conceive that He is sorry now about errors long gone by? Or is it not God-like to make each new day create its own new values, undisturbed and undiminished by regretful memory? We, too, are Gods, with each day for our creative use. Each day brings its lessons on that day to be learned. Today is not for the learning of the lessons of yesterday, for today is a new adventure, out of which to create Tomorrow.



Not "V" for Victory alone

Should mark the war's decision,

Something deeper than all else—

God, give us "V" for *Vision*.

—HARRIET KNIGHT SALVAGE

## THE NATIONAL PRESIDENT'S ANNUAL REPORT

(Continued from Page 171)

of presenting Theosophy is the Theosophical Press, whose volume of business has substantially increased within the year. In dollars the business increased by over \$2,000, considerably improving the financial results of the department for the year, which were also augmented by the sale of several hundred dollars worth of obsolete type metal. Books and pamphlets distributed, not including publicity items, increased from 35,000 to over 42,000, nearly 5,000 of this increase consisting of bound books. Sixty-five hundred books were reprinted and over 10,000 volumes bound for sale. Our lodges that are not active in the distribution of books are not only missing an opportunity to carry on an important activity that their very existence as lodges places upon them as an obligation—they are also missing a source of revenue with which to reinforce their funds for other phases of the work. The Press Department is most anxious to be put in touch with book sales representatives active on behalf of each and every lodge.

We hope this year to produce a new volume, companion to one of our text books that will meet the demand for correlation of Theosophical principles with practical personal life and problems.

The Theosophical Order of Service, now under the joint leadership of Mrs. Edith Lee Ruggles and Miss Esther Renshaw, the Round Table, with Mrs. Herbert A. Staggs as Chief Knight, the Children's Department, under Mrs. Jessie R. McAllister, have continued their special activities. The first two of these will make their own reports and demonstrate their work in the course of this Convention.

The excellent series of quarterly bulletins of the Mother's Advisory Group has been regularly gotten out by Mrs. Muriel Lauder Lewis and her associates.

The Young Theosophists, under Mrs. Rosamond Gumpert, its President, created and distributed its bi-monthly magazine and will make its own contribution to the Convention program.

The publications of these related groups deserve full subscription support.

Some consideration has been given to the distribution of Theosophical leaflets, especially prepared for men in the armed services. A considerable amount of data and opinion has

been gathered and is in the hands of Mrs. Anita Henkel Wild for analysis and recommendation. The Board of Directors has the matter under advisement. One of the problems is to find channels of distribution without disproportionate wastage.

Among the projects designed to strengthen our capacities for doing our Theosophical work well are the Study Courses. The course for new members has been furnished to 232 who joined within the year. One hundred and sixty-four lessons have been received, reviewed and returned with comments to the students. Twelve correspondence students are regularly receiving study guidance in our Introductory Course by Mrs. Rosalie Peterson, and students of other courses are rendered review service by Headquarters. The development of study courses and aids to students formerly in charge of Mrs. Ann Werth and recently somewhat in abeyance, has now been undertaken by Miss Joy Mills.

The development of study groups is being fostered through action of the Board of Directors, amending the By-Laws for the purpose of giving official recognition and encouragement to active groups of students not yet sufficiently large to apply for lodge charters. The amendment will be presented to you in due course.

The regular bulletins of the National Committee on Membership have been continued by its head, Miss Marie Poutz.

The National Library reports over 2,000 books circulated in the course of the year and an addition of 284 new titles to the library by purchase and by gift. The library has been the channel through which some who have become members first contacted the Society. Here again with a live National Library representative in each city, the library could introduce Theosophy to many more.

The national magazine, *THE AMERICAN THEOSOPHIST*, has been the subject of recent survey among members in order to determine their preference as to material and their recommendations for innovations. This survey is incomplete and is in the course of study. Whatever proves to be practicable and in sufficient demand we will endeavor to supply. A search is constantly being made for new contributors of brief, well-written and timely articles dealing directly or indirectly with Theosophy.

The Olcott Foundation continued throughout the year to work toward arousing interest

in its various departments, with the result that six lectures, three short stories, one musical composition, one radio script, one painting and fourteen poems were received. The award has been made to Miss Joy Mills for her lecture, "The School of Tomorrow," to Mrs. Idel Le-Marquand for her poem, "Allegro to Ariel," and to Miss Marian Pearce for a radio script, "Take the Helm."

Work for the blind has been continued by the Theosophical Book Association through whose activities the light of Theosophy is brought to those who are lacking physical sight. In this work the steady and loyal service to the blind of Mrs. Flavia Snyder is ably directed by Mr. F. A. Baker.

New, but extremely important among our activities is the Successful Service Bureau, which, under the leadership of Mr. E. Norman Pearson, has collected and correlated the experiences and ideas of members for the purpose of improving the methods and technique of our work in all its departments. Some sessions of this Convention will be devoted to an explanation and development of this work, from which we should receive a definite impetus wherever the principles of good work as set forth in the Bureau's Successful Service Series of publications are studied and put to use.

The sculptured art piece that has been the subject of report for several years past has now been completed, was unveiled on Saturday evening and is on display. Seven hundred and forty-seven dollars has been subscribed to the fund and \$800 has been paid to the artist, Mr. Richmond Barthé, who has been most considerate in his willingness to accept payment as subscriptions have been received. We would very much appreciate a few substantial sums that will close this fund and the obligation to the sculptor and leave us sufficient to make shipment to Adyar when the seas are again safe for the symbols of freedom.

A number of Staff changes have occurred during the course of the year. War work and the war services have called some, but for whatever reason changes have occurred, the work of those who have left, as also that of those who have joined us, has been appreciated for the contribution it has made to the whole activity of Headquarters. Unless that activity is a coordinated unity, unless the individual services are recognized by those who make them and by the Staff as a whole as vital elements in a composite work that work is itself imperfect. No contribution of any member of the Staff, and the same is true of each member

as to his lodge, is therefore unimportant. All are needed; all are appreciated. Mrs. Ann Werth, who has so adaptably and so efficiently taken over the arduous and responsible duties of the National Secretaryship deserves your special appreciation and mine.

I may be pardoned a little personal pride that our Headquarters organization has been so built that loyal and capable under-studies have been available to step into vacancies where experience and judgment and unqualified devotion to the work are among the requirements. To all of those who serve the work at Headquarters, in the Field, in the federations and in the lodges, you who are delegates and members, I upon whom you place the principal responsibility, have cause for great gratitude.

The facilities of Headquarters have been made available week by week for the work of a Red Cross Unit, in which a number of the Headquarter's Staff have been active. A First Aid class has also been carried on for Staff Members and others, with Miss Winifred Boye as director and teacher.

The foregoing portion of this report should make it clear that we have a very sound physical core and spirit for good and effective work. But there remains the question, how can we make the future more Theosophical than the past, Theosophy more powerful in its appeal, in its influence everywhere, and especially in our own nation?

It seems to me that there are certain clear cut fundamentals, the first of which is that we cannot make the world more Theosophical until we have become better Theosophists ourselves, and that requires of us more knowledge and better practice and brings us back to the first of those three points I have already mentioned: *Study Theosophy*.

Generally speaking, we know so little, but are so content. Reincarnation, for example, makes its appeal on the basis of reason, and having read a book or two on the subject we say we believe in reincarnation, but what do we know about it? What different concepts of the doctrine of reincarnation have we examined? Most of us have merely accepted the one with which we were first presented and we do not want our views challenged by others. We have not become students of the subject of reincarnation, and the same is true of karma and the Elder Brethren and all our various other Theosophical beliefs. Generally speaking, we haven't studied; therefore, we know little about these subjects whose truth we profess. But to make the truth our own is the purpose



of every Theosophist, for by making it our own we make of ourselves sounder and more dependable exponents.

It is, of course, not required that we believe in reincarnation and karma and the Elder Brethren at all, or that we accept any presentation or modeling of these doctrines, yet by the fact of being members we should be students. The truth we already know will not be supplanted by our new discoveries, but we shall be stronger in our faith, with a profound respect for those who have been students before us, a reverence and a generous spirit towards those who in their day discovered truth as a foundation for our own.

Thus, too, shall we develop a greater respect for Theosophists whose belief and activity differ from our own. Knowing more ourselves, we shall the more appreciate the different knowledge of others. Many types of work are needed. We are too apt to think that the future of The Theosophical Society depends upon the one activity or line of thought in which we individually find our primary interest. We have seen a proposal made in our own Convention and when it has not been accepted it was the Convention that was declared undemocratic. We have been told that lectures should largely give place to some other form of public approach, not yet defined, or our work should be directed to some specific group or type of people; that we should cut ourselves adrift from tradition and substitute some other attitude for gracious appreciation of those from whom we have learned; that the Society must not be led from within. Some, having no satisfactory evidence of the existence of the Elder Brethren, would have us put Them aside.

But what of our origin as a Society? Membership does not call upon us to believe, yet few can doubt the existence of the Elder Brethren, though each may choose his own expression of belief and of service to Them, but each Theosophist must respect the convictions and the service rendered by others based on their own belief or knowledge.

Some offer one thing and some another as the solution of all problems. And yet, when

we really get down to genuine thinking about it we are forced to the conclusion that the future of The Theosophical Society depends upon just one thing—our ability to work together in harmony. That word is much misunderstood. Harmony is not comprised of a single note. It is the blending of a number of notes and in Theosophical harmony there may be many views. The essential is that they shall be blended in impersonality.

And so we have study and consequent new discovery and growth that students cannot fail to make for themselves, with reverence to those who discovered before us; the recognition of the place that each can fill and therefore friendship, appreciation of the value of each in his own sphere. Summarized, this is an appeal for greater knowledge and for greater brotherhood, and of the two, brotherhood is infinitely the more important.

But I will add one other—work. *The Lancet*, journal of the medical profession in London, reporting on their research into "mental reactions to air raids," gave as a practical recipe for controlling fear, "Have plenty of important work to do; do it." All our fears for The Theosophical Society might well be dispelled by this same means, for if each is busy making his greatest possible contribution, suited to his capacities and responsibilities in his own sphere, he will have no time or cause to be fearful and the work he does will add its assurance that there is no need.

In our anxiety for something new let us be cautious lest we forsake the truth we already have. Any hesitation to stand by it will lead us astray. For our beginning was a sure foundation given us by Those who know. Today, as always, we may express the need as study, friendship, work. What shall be Theosophy's contribution to our nation today? What but Theosophists who by their study, their friendship and their work qualify as contributors to the building of a new world in which our own country under its enlightened leadership is playing and must and will play a magnificent part.

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*The fellow who pulls on the oars doesn't have time to rock the boat.*



# School of Tomorrow

(Olcott Lecture of 1942)

JOY MILLS

**T**ODAY we are a world at war. Let us not be misled; let us not be mistaken about our aims. There are those who say we are fighting for the world we have been accustomed to. Let us not be confused: we are not engaged in total war to guarantee to two-thirds of our nation, or of any nation, that they shall be ill-housed, ill-clothed, and ill-fed. We are not engaged in total war so that we may continue to provide cheap literature, vulgar art, and sensational movies at which hundreds may stare open-mouthed and wide-eyed. We are not engaged in total war to the end that the child of the rich state shall have more education and the child of the poor state less, that the child of the rich family shall have much opportunity, and the child of the poor family little, and the negro child none at all.

We are engrossed in total war because the world has outgrown its small clothes and it needs a larger jacket. It needs not just a new coat to slip over the old shirt, it needs a complete refitting, socially, politically, economically, educationally. One modern writer has stated the issue in these terms: "There must be belief . . . This tragic hour is no time for the exchange of compliments. No time for platitudes, no time for the verbal justification of our wish-fulfillment dreams. There are issues to be faced, and on our facing of those issues, individually and severally, will the end depend. This is no time for the light approach of a cynical sophistication. Yesterday is dead, and by some strange accident of time, we find ourselves back in mythological days. By some strange completion of the cycle, we find ourselves back in the times the ancient heroes knew. By some strange trick, the mechanics of our civilization have bent the arc of the years in a great bow, and we are facing the forest gods whom we thought dead.

"Today we must align ourselves . . . Those who stay silent in the face of evil, compromise with evil. We must be ready to declare our beliefs even if our beliefs are unpopular . . . In this hour, we must risk those small reputations that we have spent years building up. We must risk them and dare to lose them, as other men are daring to risk their lives . . . and losing them . . .

"Now . . . today . . . we who are articulate must speak. Our little secret lights can no longer be hidden beneath the bushels of expediency. Either we must speak now—without fear—or confronted by the immense and palpable forces of evil we shall be overwhelmed . . . and condemned . . . forever to hold our peace."

It is today we must speak: not some distant tomorrow. Now, when we are in the never-never land of transition we must dare to live our dream of brotherhood in action. For sixty-seven years we have talked and written about it; for sixty-seven years the leaders of The Theosophical Society have held the torch of brotherhood aloft untarnished because of the noble examples of their lives; for countless centuries the seers of every great religion have taught its beauty and its power. Now today we must dare to live it: each member of The Theosophical Society must today dare to stand before himself and his neighbors and declare in action his beliefs.

Abroad in the world is a cry: the children of tomorrow are already seeking the light. Give us a star—a star to which to hitch our wagons! Not the old star of war and hate and intrigue, but a new star—a star of brotherhood and internationalism! The cry of youth cannot be denied—its echo is welling up from every part of the world: we who are sent out to fight this war mean to see that the world wrested from this chaos is the right kind of a world! What we ask is your faith to keep us on the path to our lode-star of peace and brotherhood and freedom for all—not just for us, or for one nation, for we have seen that that means more war and more disaster, but for all men everywhere.

A star in the night! A vision in the midst of darkness! A light in the black-out of the world! And a handful of youth set against the scheming minds of the military machines! Ask the old men with canes, "Is this the world you parleyed for?" Ask the generation who cheered Versailles, "Is this why you rioted? Was this your vision of security and peace?" Bitter and cynical, some of the youth; hopeful and idealistic, others. Yet all young people everywhere, crying in the wilderness of doubt, despair, vain hopes, "Give us a star! We seek the light!"

Theosophy! Day-star that will come to birth in full-redolent glory! This is the vision for all ages: hands across the sea will clasp in true friendship, Theosophically; hearts around the world will quicken pulse for the vision of the true, the beautiful: minds everywhere will search deep and deeper into the Ancient Wisdom, linked by the common knowledge of the unity of all Life.



Yet this is no sudden leap to the star of our vision: there is a ladder to the moon of our attaining! Every rung must be mounted: step by step man proceeds from darkness into light. Still, we have seen a finger pointing; we have set our feet at first hesitatingly, now firmly, on the lowest rung. There will be a long climb. But "we know our Chiefs, we trust our Commander; the Flag that we bear is blazoned with the Star in the East. For us, there is no fear, no doubt, for we know our goal and the road to it."

The goal and the road to it: man is a god in the becoming as he adventures on the king's high road. What glorious adventuring for those courageous, fearless ones! How strewn with holiness and joy the path of our attaining when it is followed in utter dedication to the work of the Great Ones in the world! There are challenges, no less, moments of inner doubt and outer discouragement when the ideal seems perhaps too illusory, too impractical and unreal for achievement. But the Theosophical attitude admits of no such doubt, for every ideal however remote in the future may be its ultimate realization, carries with it preparatory work to be done in the present. The ideal of Universal Brotherhood cannot be achieved even in the most remote future unless we begin now, individually, to live brotherly lives. The ideal of peace must fail of achievement unless today the spirit of cooperation pervades our living. The great ideal of Man Perfect cannot be attained unless for each of us there is today the continual striving to live more nobly, more purely, more beautifully, knowing that the only demonstration of the Divine without is the Divine within. This is the most glorious of challenges: to live today as we would live tomorrow: to follow the creed of Asnyh:

Look for the clear light of Truth.  
Look for unknown new roads  
Even when man's sight is keener far than now  
Divine wonder will never fail him.  
Every age has its own dreams  
Leave then the dreams of yesterday.  
You—take the torch of knowledge  
Perform a new work among the labors of the centuries  
And build the palace of the future.

When our ideas and ideals are set from this deeper spiritual point of view, the frontiers of our social, economic, political, educational, and artistic processes will become evident. We who are Theosophists and imbued with the Theosophical philosophy of life must always be adventuring along these outposts of civilization—carrying our Theosophy always more into every field of human endeavor.

The question that occurs over and over again is the practicality of our plan. Will it work, even in some remote tomorrow? What are the steps to be taken today to ameliorate present conditions and to ensure a future of brotherhood? Young people especially ask these questions. Many a college student has said to me, "Yes, your ideas are beautiful and uplifting, but will they work? Just exactly what would you propose doing now? What are the steps in your plan?" And if they are to be satisfied, they must really be answered completely and truly. Theosophy and brotherhood must be made more than an ideal: it must become a workable plan for living. To the social worker, it must present a practical solution to the problems confronting the share-cropper, the tenant farmer, and the family on relief. To the political scientist, it must point the way, not in vague terms, but in realistic planning, to better government and more democratic leadership. To the teacher, it must give a workable basis for a more worthwhile education. For all people Theosophy must be more than a philosophy of life, beautiful and noble as that may be: it must also be the basis for better living now and must outline clearly the steps towards ever more brotherly living in the future. We must remember too that when this fundamental need is not adequately met, it is not Theosophy that has failed. We who are its exponents in the modern world have not lived up to our highest responsibility. The theory of electronics remains none the less certain, even though we may fail in our grasp of it and therefore prove incapable of accurately explaining its functioning.

We must come to grips, therefore, with the world in which we live. We can no longer retreat with the Don Juans of a former day, into the ivory towers of our own mystical experiences. "Calvary made the Resurrection possible," wrote Colby Door Dam recently, "and perhaps a Calvary is here for the twentieth-century man. The machine has brought him disaster, blood, and terror on a scale which makes the 'uncivilized' barbarians of the middle ages seem like innocent children. He is face to face, in the same hour, with his own innate savageness and his own immortal power to fight and die for the freedom of his Spirit. Indeed, in all history, his Spirit has never been held up more gloriously than it stands today in the skies over Britain and the shelters under London. It is this inner power to fight and die for the freedom and dignity of the human Spirit which is the essence of the intuition functioning on a national scale. The fight to



prevent dictatorship and preserve our free institutions cannot be waged with financial statistics and political speeches alone. It can be successfully waged only by intuitive thinkers and wise teachers who can sense the inner direction of the inner surging, restless spirit of our people, release it, and put it to work building men and women who know the high price of freedom and are glad to pay it."

The sharp cynicism and bitter pessimism often apparent in our educated generations under thirty is not entirely due to any lack of employment; it is due in part, at least, to the fact that those leaders to whom they have turned for a sense of inner direction, a purpose behind experience, do not, themselves, know where they are going. Behind the emotional frustration, intellectual confusion, and moral softness of large sections of our educated minorities lies a very logical sense of helplessness. In this most critical hour in human history, what are we waiting for? A new Columbus to come along and tell us the inner world is round not flat? Another Plato to ask again the age-old question, "What is man?" Is man, as some of our astute scientists would have us believe, merely a random aggregation of chemical atoms, controlled and coordinated by electrical force? Is he, as many contemporary psychologists think, only a more rational animal responding automatically to physical sensations, impressions, and instincts? Is he, as the Freudians tell us, simply a fragile bundle of personal complexes, urges, inhibitions, and exhibitions? Or is he, as Buddha, Christ, and the other great teachers of the world, have declared through the centuries, an immortal, transcendent God-in-the-Making with limitless powers, faculties, and attributes awaiting his recognition and command?

The main difficulty in the pursuit of wisdom by thinkers today lies not so much in our turbulent environment, as in the present lack of teachers and schools equipped to educate intelligent, understanding, and intuitive people; to build creative faculty in any field for which the student has a natural inclination and aptitude; to integrate ideas with emotions; to teach students to think with their hearts and to love with their minds; to take a universal approach to man and nature.

We must have better learning and better teaching in a better world. We must be ready as members of The Theosophical Society to lead the way to the future of education which is, in the words of our great President, Dr. George S. Arundale, "active cooperation with the scheme and purpose of evolution." Youth

cannot be expected to be brotherly until their education is for brotherhood; youth cannot be expected to be reverent and compassionate until their education is for reverence and compassion: until the teachers themselves are full of reverence and compassion for the young. Youth cannot be expected to be truly cultured until their education is for the culture of the body, of the emotions, as well as of the mind. There must be today not only a charter for youth, but a school for youth: now, in these present hours of crisis, must come to birth a new education—an education for the future that will truly educate. We must today be willing to take that most daring of all steps: the building of a school, based on brotherhood, founded on the principles of the Ancient Wisdom, erected with the vision of intuitive, growing people, in which student and teacher learn together, and both walk side by side into that glorious future of peace and brotherhood and freedom for all. Today when the shadows of war are lengthening over India and Dr. Arundale writes that the Besant Theosophical School is in danger of being closed because of these shadows, what better place to establish a new school to which the light of our leaders' visions may be brought, than our American spiritual home, Olcott? Established to the undying memory of those visionaries of the education of the future, Dr. Besant, Bishop Leadbeater, Colonel Olcott, Madame Blavatsky; those visionaries whose torch is so ably carried on today by Dr. Arundale, Shrimati Rukmini Devi, and our most honored guest at this present convention, Mr. Jinarajadasa, the Olcott School would give form and expression to the ideals for which The Theosophical Society itself was founded: ideals which we cannot repeat too often: to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color; to encourage the study of comparative religion, philosophy and science; to investigate the unexplained laws of nature and the powers latent in man.

In the rest of the time that is at my disposal I should like to deal briefly with as many aspects as possible of the nature of such an educational venture. It is needless to say that such a project cannot be formulated by only one person nor in a limited time. Neither would it be valuable were it to be formulated over many years by a group of people, when the need for it did not exist and the purpose of it could not be clearly defined in the requirements of the times. It is precisely then because the need for it does exist in the very midst of our present



crisis and because it can be defined with unequivocal clarity in the terms of the requirements of the hour that I ask you to consider its possibility, and I would add, its probability. For it will come, no matter where our separate personalities may stand on the issue, as the conflicts among the present educational leaders throughout the world seem to show. Because of these conflicts and differences, The Theosophical Society today has the rare opportunity of resolving the problem into successful solution through the application to education of the principles and ideals which we teach and preach. This resolution must come through the practical demonstration of the Theosophical way of living in a school established for the understanding of the nature of Universal Brotherhood. Imposition of the Theosophical attitudes upon the products of our present educational system will no longer suffice; today there must be founded a school which teaches brotherhood and cooperation as surely as our present schools teach mathematics and science.

Impracticable will be the cry to such a venture as this: it cannot work. Throughout the history of the world that word has been the seeming barrier against every forward-looking movement. In 1875 what could have been more impracticable than the founding of The Theosophical Society? It was doomed to failure every step of the way; yet you know our history and that it did not fail, nor ever will. Built upon the principles of our beloved Society, based on so sure a foundation, this too cannot fail. Their Theosophical Ship needs now a school for the training of the captain, the first mate, the engineer, yes, and for the training of the passengers too.

Impossible! Now in the midst of war when every effort must be given to the successful waging of that war that victory may be achieved, you say a school is to be founded. It is because of this crisis, and not in spite of it, that the foundation must now be laid for better education: out of this chaos is to come the new world order, and we must be ready to educate its children. There are many who are willing to bury the past; there are few who are willing to prepare ground for the future. Let us not in this most crucial hour fail the vision of our leaders. The Master K. H. said: "It is always wiser to work and force the current of events than to wait for time." Now today we must dare what James H. Cousins has called "the splendid hazard of the New."

"I look for a civilization in the days to come," wrote Annie Besant, "even before the

next great human type has thoroughly developed, in which we shall have a civilization of comradeship, a civilization in which we can easily meet together socially, in which all will be educated, will be trained in good manners and courtesy and the graces of human life. That is the civilization that you can make if you will. There is time enough for you to do it while the other human stage is developing. If you have the will to do it, the heart to do it, the courage to do it, then you may make an Education that will change the face of your civilization and all will have a life really worth the living, noble in its aims, beautiful in its surroundings, great in its achievements, the life of which man is capable, for which man is intended.

"The child who comes to us is not a blank slate on which we can write whatever we choose. He has himself written upon it by many a life in the past. He has traced the outline of his own character, his own weaknesses, and his own strengths. He comes to us, a human being with a character: and that character should be the signpost of the education that we give, adapted to the child. For the child is not a piece of putty to be moulded into something by a system. He is a living human being of divine origin, and he has the right to everything that can evoke the Hidden God within him, and help him to overcome the more animal propensities which have come from his earlier evolution. The child represents our greatest National asset and demands from us the discharge of our highest duty."

We must begin, then, with a new concept of the child and the purpose of his education. Today's children are in need of some opportunity of slowing down and somehow experiencing evolutionary processes, somehow getting below the surface of things. Their experiences have been speeded up and telescoped by modern techniques, so that knowledge has been made always more easily accessible. But so much of that knowledge is an illusion, because it is not founded deeply enough on inner experience accompanying the achievement of facts. We make possible such facile documenting and pigeonholing of data by our modern methods in most subjects; we give knowledge instead of letting it grow. And wisdom doesn't come that way. What long, long periods there have always been between reaching one small fragment of truth and the next! A child has the right to some of this slow probing, this painful uncovering for himself. The important thing is to keep alive in children the wonder about

life, to keep fresh within them not what they wonder about, but the capacity to wonder.

Theosophy has thus placed before us a conception of the child as an immortal individual, with a character which is the incarnate memory of his past, a being to be studied, to be understood, before he can be effectively helped, who may be older than his parents and teachers and wiser than his elders. H. P. B. states in *The Key To Theosophy*: "We should endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, unselfish." Only when truth, courage, and love dominate our schools can this ideal be realized, and the school of tomorrow must be guided by those qualities.

The modern poet of Lebanon, Kahlil Gibran, has given expression to the Theosophical concept of the child which must be the basis for the education of the future:

Your children are not your children.  
They are the sons and daughters of Life's longing for itself.  
They come through you but not from you,  
And though they are with you yet they belong not to you.  
You may give them your love but not your thoughts.  
For they have their own thoughts.  
You may house their bodies but not their souls,  
For their souls dwell in the house of tomorrow,  
which you cannot visit, not even in your dreams.  
You may strive to be like them, but seek not to make them like you.  
For life goes not backward nor tarries with yesterday.  
You are the bows from which your children as living arrows are sent forth.  
The archer sees the mark upon the path of the infinite,  
and He bends you with His might that His arrow may go swift and far.  
Let your bending in the archer's hand be for gladness;  
For even as he loves the arrow that flies, so He loves the bow that is stable.

Schools can no longer be built for the self-aggrandizement of the few. What a glorious prospect would be ours were there to be a Theosophical school founded on brotherhood and dedicated to the child! It is time now that the note of Universal Brotherhood be struck in education: that the youth of the world be taught the practical recognition of the living existence of the Elder Brethren of the world; that they be led to the practical expression of brotherhood in the recognition of our Spiritual Superiors, in goodwill to all, and in compassion for all subhuman kingdoms; that they learn to live in the spirit of cooperation and supernatural-

ism; that they recognize the common facts of life as the Greatest Common Measure of Life. From a childhood and youth thus directed and guarded, nurtured amid high ideals, trained in virtue and courtesy, with bodies well developed, emotions warm but controlled, minds prepared to observe, to compare and to judge, characters balanced, the young, arrived at manhood and womanhood, would be ready to take up and bear lightly and happily the burdens of the community, taking life's joys with gladness and sorrows with equanimity, true and wise Sons of Man and God.

And who are to be the teachers of these happy and joyous and creative youth? Those men and women whom A. Bronson Alcott has characterized as able "to teach with reference to Eternity, to teach as agents of the Great Instructor, to teach as the formers of character and the promoters of the collective happiness of man," such men and women will be the teachers and companions of children. Our teachers must be specialists, well-trained, but they must be far more than mere memoritors of facts. Every teacher must feel that he is undergoing education along with his pupils: each must grow in terms of the growth of his students. Both must learn together: the teacher with generous respect to the pupil, the pupil with happy reverence to the teacher. Dr. Arundale in his recent book *Real Education* writes,

"There is a magic in an education which is together, especially when the young and the less young have the consciousness that they are being educated together, are learning the same lessons and share the same delight in the discovery of new truths, new to the young because they have not known them before, new to the less young because they now know them differently, more richly, more fully."

All our teachers must be new-age teachers: students of the Ancient Wisdom and of the occult. Filled with love for children, and for all humanity, teachers must be imbued with the ideal of service. No matter how much history or geography or science or mathematics a teacher happens to know, he must be able to put that knowledge to actual use in the service of others. Everytime he helps a new group of pupils on the road to self-discovery, he himself is treading this road anew and in ever-increasing richness. Above all the teacher must be dedicated: he must give himself wholly in the spirit of self-sacrifice which makes holy all that he does.

Men and women who are such teachers will never grow old, will never grow stagnate in the pools of knowledge. They will remain forever young and growing and creative, for the



children that come to them will be always growing in creativity. When the leaders of youth are joyous and happy, young people will cease to be pessimistic and bitter cynics and sophisticates: they will begin to cooperate actively with the plan of evolution and go forward to the bright new world of brotherhood sanctified by the service they can render to others—to human others, to subhuman others, and to superhuman Others. With teachers who are also students, and students who themselves are teachers, the schools will no longer turn out mechanistic automatons overloaded with intellect. The results of education must be balanced men and women, free men and women, cultured men and women: citizens of the world whose education permeates the whole of experience.

The time has come when teachers must no longer be harnessed to forms: they must be inspired with life. No longer must people become teachers because they can become nothing else: no one shall dare to become a teacher unless he is aware and supremely conscious of a sacred Call. Each must have a spiritual training in all the pupil has to learn, as well as an academic preparation. There must be great teachers in order to evoke the greatness in each child. Today we must have great teachers to teach children, not little teachers to teach science or history or literature.

Then what is to be done about subject-matter, you will ask. Are we to disregard facts—the so-called liberal arts? Indeed we are not, but of what value are facts, however well detailed, which are presented without the slightest reference to life? Of what value are text-books which in no way relate their subjects to the life and interests of the students? Is knowledge of so much importance that to its gaining we must sacrifice a more understanding, a more efficient and a happier life? "The value of mathematics or geography or history or the arts or any science or literature," writes Dr. Arundale, "is in the extent to which each makes more clear the supreme Law of the Universal Brotherhood of all Life and the way in which this Law may be more practically revered." A great teacher can always do this with his subject; an uninspired teacher never. Every pupil must be educated so that his school life has been filled with learning to be and learning to do as well as learning to know. So then the arts and crafts must come to hold an equal place in the curriculum (let us hope we can find a word less ugly to describe the course of study) with the subjects usually termed academic. Music, painting, sculpture, handicrafts of all sorts and the power to appreciate the beauty of each of these

must become the very heart of education, and the student should learn to worship at the altar of this heart through every subject he studies, through a beautiful and creative use of his leisure, through his games, and through his service to others. Theosophy has emphasized that we are gods in the becoming, and to the end of that becoming there must be creative doing.

In such a school teachers will not indoctrinate the children with their truth; they will lead the children to discover their own truth. Truth is free and must be freely sought by all; to that end education must become truly religious, because religion is not a separate subject but the heart of every subject and the essence of daily living. How many children today come out of our schools hating literature, because they have not been taught the truth in it, the beauty in it, because they have not been led to an understanding that all of Life is poetry, and because they have never been given the opportunity to read it creatively! How many of our children today refuse to listen to great music and to look at great art because they have been denied the right to create it and have never been taught to listen to the songs of birds or to observe the pattern of the grass, and so have never known the music of the Universe! How many of our children today rebel against mathematics, because our teachers have failed in their God-given responsibility to teach that God geometrizes: that the entire universe is built according to a mathematically correct plan, and that their lives too must be lived by the square, to borrow the beautiful Masonic terminology! The subject-matter of the schools must be steeped with beauty and truth, and taught with reference to the Law of Universal Brotherhood at work in our daily lives.

The physical and emotional bodies too must be guided in their development, as well as the mental body. There must be social times which are happy and relaxing, in which children learn the use of leisure. The word school is derived from a Greek word meaning "leisure," yet how far we have come from that ideal! Education must slow down, not be continually speeded up, if it is to produce worth-while citizens instead of frustrated intellects. There must be times for quiet meditation; times to listen to music and poetry, as well as times to create. Creative rhythms must be fostered: not in closed rooms, but out-of-doors as much as possible. Interpretative dancing and creative dramatics must find their place in the school program. Through story hours, poetry hours, conversation times, beautiful language can be developed. But how



futile it is to expect children to speak beautifully when they are kept confined in ugly rooms that are poorly ventilated. Nature study too should be encouraged: what an abundant subject for the study of the evolutionary process in action! But not nature studied in closed rooms in glass cages: nature as it can only be studied truly, in its own environment, the out-of-doors.

Children in such a school will be studied for themselves, with respect to the various temperaments and uniquenesses of each. Each must be effectively aided on his own road and not on that of another. Time does not permit that we make a survey of the seven main types, but Dr. Arundale has beautifully outlined them in *Gods in the Becoming* and also in an appendix to *Real Education*. Let us look for a moment at the building in which these activities of learning are to take place, keeping always in mind that as much as possible children should be out-of-doors where they may be most truly creative and free.

It is essential of course, that the school buildings of the future be away from industrial centers. The reasons for this are obvious, if we are to educate for creative happiness. It is also of primary importance that the schools of tomorrow be erected for children, instead of for adults as they are today. As one modern architect has expressed it, they must be built with integrity. That is, they can no longer be constructed for the roof or the walls or any exterior thing; they must be constructed for the space within, with a view to the truth of the building. They should be low, fitting into their surroundings harmoniously so that they are not jarring to the eyes; they must admit of light and air in order that children will not feel confined within walls. It is not possible to detail with exactness the design of such a building, but merely to suggest it at this point. Nevertheless, how beautiful a prospect it would be to establish a school of tomorrow here on the estate of our spiritual home—a school erected in wisdom, constructed in truth, and fashioned in love: a school to which children would be eager to come to learn, to share, to work together in joy and beauty.

By no means complete, the plan I have attempted to outline here should serve only to stimulate further suggestions and to hint at broader possibilities for the establishment of an Olcott Theosophical School. Let me summarize briefly then a few salient points that must not be overlooked in the carrying out of such an educational venture:

1. The school-home must be beautiful and true in all its details. It must not in any way

be binding, so that the children may be out-of-doors as much as is possible.

2. Since such a venture would imply a residential school, the teachers should live with the pupils and become their companions, not just their instructors.

3. Living should be simple and graceful, including the clothing worn, which should be beautiful and not binding or ugly, and the meals, which would necessarily be vegetarian.

4. There would be much exercise, but it would be natural, not forced or set in rigid patterns. This would include creative dramatics, rhythms, and music.

5. The classes would become open discussions between the teacher and the students, since both would be seeking truth. With creative thinking on both sides, facts would become the aids of wisdom and no longer ends in themselves.

6. There would need to be special classes for special groups, and different methods of presentation to appeal to different types of pupils. Of necessity then, the classes would be kept small so that the personal contact which is so important in teaching could be maintained.

7. There would be time for meditation or reading, both alone and with the group, and the religious spirit would become the heart of the school.

8. The love of knowledge would be instilled before the knowledge itself.

All of this will yet remain highly improbable unless now we are aroused to demand from education that it shall show the way to wisdom as well as point out roads of lesser import. To be wisely practical, education needs to be idealistic; to be true, it must be full of beauty; to serve the purposes of time, it must be full of vision and Eternity. It is time now that we step forth and create an education for living and not for livelihood, an education for joy and happiness and not merely for temporal success, an education for self-expression, not one exclusively for imitation, an education as much for eternity as for time, an education as much for wisdom and truth as for the so-called facts, and above all an education as much for the soul as it is now supposed to be for the mind.

Today we are a world at war. Tomorrow we must be a world at peace. Between lie the hours of darkness in which we may build our dream. When the dawn comes we must be ready to step forth into the light in the joy and happiness of the knowledge of work well done. With courage, with faith, with high hearts and indomitable wills, we who have

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# The Theosophical Order of Service

*Contributed by Edith Lee Ruggles, Deputy Chief Brother (West)*

**O**UR prison systems are still far from what they should be in a land where the ideal of Brotherhood is becoming recognized.

Conditions of cruelty are still being reported from different state and federal prisons. Our city, county jails, and lock-ups need a great over hauling and reforming.

Prison reform has become a joke in a great many legal and political circles because of the attempt of maudlin, sentimental people who know nothing of real reform work and try to prohibit justice from being accomplished. This brings about a very unpleasant reaction in courts and judicial offices and reformers become a menace and "laughing-stock."

Let us as Theosophists go about reform changes in a liberal, sensible manner. We need above all discrimination and discernment of a high order.

Changes are slowly taking place; in some institutions education and industry are going hand in hand. A few prisons now have professional help from psychoanalysis and other workers who are endeavoring to heal the physical, emotional, and mental tendencies of those who commit crimes.

Mrs. Besant says: "The congenital criminal is a savage, come to us as a school, and it is our business to treat him as an intellectual and moral baby, which he is, and to restrain the wild beast in him from doing harm." All criminals are not of this type but owing to the economic conditions they have not been strong enough to learn the lesson at hand; karma also plays its part in the life of a convict.

To correct many of the conditions we should take the prisons out of politics. I believe this is one of the first steps to be taken in the advancement of our prison systems toward building and healing the men that are incarcerated behind walls. Special training and understanding of human nature and the knowledge of the law of cause and effect should be some of the qualifications for a warden. To heal, in a broad sense of the word, the men and the women, is the only way to better them. The men who commit crime are sick mentally, emotionally and physically. They are unable to cope with the evolutionary process that is going on about us today. They should be segregated into groups, and treated and trained according to their need; now the system in nearly all prisons is mass treatment; the first offender gets the same as the second and hardened criminal; young and old alike. In San Quentin state prison in California there is a young lad of 14 years who has been given life imprisonment for the killing of his uncle. The older men in this state prison have signed a petition to have the boy removed to either a State Boys School or a Reformatory. In Folsom State Prison in California is a man 85 years old who left the prison, only to return for life.

Let us not start to write to prisoners but let us get the facts, and be sure they are the facts of the condition, in our prisons and then write to those who are in authority (from the Governor down), and begin to change public opinion about the treatment of our prisoners. Do not criticize personalities, criticize the system.

"A Union of All Who Love for the Service of All Who Suffer."



To me it seems as if when God conceived the world, that was poetry; He formed it, and that was sculpture; He varied and colored it, and that was painting; and then crowning all, He peopled it with living beings, and that was grand, divine, eternal drama.

—CHARLOTTE CUSHMAN



# Rules for Aspirants to Self-Knowledge

**Rule One:** If you would know the Self, you must know that the self which is everything to itself is nothing in itself; it is both the creator and the victim of illusion; it is itself illusion; but do not treat it as such until you know it as such.

**Rule Two:** Live to the highest and fullest you know in the life of the self you know; only when you know yourself are you ready to forget yourself; only when you forget yourself are you ready to know your Self.

**Rule Three:** Discriminate between the self that lives in the consciousness of its separateness from all other selves, and the Self which knows itself as essentially one with all other Selves and with the ALL-SELF. The second cannot be born until the first dies; the first cannot die until it has given birth to the second.

**Rule Four:** Ponder on the mystery of The Three Selves. The first is the Shadow; the second is the Substance of the Shadow; the third is the Sun that casts the Shadow of the Substance.

**Rule Five:** Do not love the light of day for it is darkness; do not fear the darkness of night, for it is there the Starry Triangle burns, making the darkness light and the light darkness.

**Rule Six:** Look not to yourself but within yourself for the courage which will suffice to face that fearful knowledge of yourself in all the fullness alike of its failures and its spiritual possibilities, which shatters, and, in shattering,

liberates you to take the first step into the Kingdom of Self-Knowledge.

**Rule Seven:** Avoid the two pitfalls on the Path. One is self-pride; the other is self-contempt.

**Rule Eight:** Prepare yourself for the opening of the Secret Eye; it will show you how within the self of the present moment lies hidden the self you are going to be, as the oak within the acorn.

**Rule Nine:** Never fear or shun experience; take all that Destiny brings, joyous and tragic alike, as food for that Self which is growing up within you throughout the ages in the image of that Self which you are in the Mind of God from everlasting to everlasting.

**Rule Ten:** Have faith in Love, even in the Desert and on the Cross. When you thus accept loneliness you will know that you are one of a shining company innumerable; when thus you accept suffering you will know the secret of Spiritual Joy.

**Rule Eleven:** Hold fast to the hand of Love. His face is unknown to you, but He is no stranger; He leads you by perilous paths and ways of warfare, but He is no enemy, and the name of His abiding-place is Peace.

**Rule Twelve:** Never resist Love when He would work His will with you through the darkness. He lives in you to bring you into the Light; He is Himself the Light, and, in so far as you live in Him, you too are the Light.

*From Theosophical News and Notes, July, 1942.*

## Allegro to Ariel

(1942 Olcott Foundation Award\*)

IDEL LEMARQUAND

Songs of Ariel are swinging,  
Ring the blue-bell,  
Bend the bough,  
Set my soul with Nature singing,  
Share the beauty of the Now!

Hands that swell the clouds of heaven,  
Shift the sands from pole to pole,  
Ride, Valkyrie! moods Wagnerian  
Lift the ceiling of my soul!

Tide my Being, mighty oceans,  
Full crescendo,  
Wind and rain!  
Come, Brunhilda, born of Wotan,  
Spirit fortes earth again . . .

Thought-triumphant, ride the Tempest,  
Heaven-born is every soul!  
Ariel,  
The Storm is over . . .  
Silent Morn is aureole.

\* One of a series of tributes to the Angelic Hierarchy.

## "Main Currents" as Theosophical Work

**R**OUNDING into the last half of its second year—*Main Currents* was eighteen months old with its April issue—we have come through the critical period of infancy not merely safely and successfully, but with increasing vigor as our circle has widened. These eighteen months have been a test period, during which we have been feeling our way, discovering our appeal, finding out the need that we fill; and tempering our steel as it were.

The slow, steady, sure growth in the number of University and College subscribers and the warm appreciation expressed by these critical readers, seem assurance of right policy acceptably carried out. This inspires confidence in the future and justifies the expansion looked forward to from the beginning.

We shall finish our Volume II in the present form. Beginning with Volume III—November, 1942—the magazine will be printed, but will retain its looseleaf form and subject-identifying colors. Paper will be used which will take illustrations, it being a part of the larger plans of this service-publication to illustrate when possible.

As we embark we want, and hope for, more associates who will read regularly, faithfully and carefully, from source material not already covered. It is not exaggeration to say that such reading offers a very special opportunity for very special work—an opportunity definitely put in the way of those who recognize it and will take it up. Let us quote:—"Plato was right: *ideas* rule the world; and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble in their onward march, crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former we have first to understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate

destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of immutable law, unchanging and unchangeable in regard to which there is only an ETERNAL NOW . . . This is what we study and many have solved.

"And now it is your province to decide which you will have: the highest philosophy or simple exhibitions of occult powers . . . The Chiefs want a 'Brotherhood of Humanity,' a real Universal Fraternity started; *an institution which would make itself known throughout the world and arrest the attention of the highest minds.*" (Italics ours—F. K. and G. T.)

This is a call to action, is it not? If you will accept it, it is your commission. To "arrest the attention of the highest minds" requires material of the highest type—the most scientific, scholarly and profoundly sincere. It is the purpose and function of *Main Currents* to assemble and present just this material, month by month. An amazing amount of this sort of thing is being printed, but it is scattered everywhere—in popular accounts of all kinds, in dry and technical reports; in magazines, in newspapers from the most obscure as well as most notable places. One never knows where something will turn up!

This makes the widest reader coverage tremendously important, as you will realize. Do not the ringing words quoted above bring it right up to each member of The Theosophical Society, individually as a privilege that is peculiarly his? Never mind whether you can read much or only a little—let us hear from you. You can read *something* with the purpose of culling from it an item now and then—never mind how few they may be!—something that will complement another item, perhaps from the other side of the world, to make for *Main Currents* an arresting contribution. Write to us and let us talk it over, getting rid of doubts and inhibitions if these lurk around. "There is work to be done," Mr. Sidney A. Cook has well reminded all of us. Here is some of it—a tremendous amount of it really, in which you can share. Come and join us!

FRITZ KUNZ, *Editor and Publisher*  
GRACE TABOR, *Managing Editor*  
(Summer Address: Craryville, N. Y.)



## The Forum

Lt. Col. Frank E. Noyes:

*I have a right* to believe what I wish, study what I wish, and do as I please. Every other member of The Theosophical Society has a similar right, and I must not intrude my ways of thinking on other members, any more than they should dictate to me as to my ways of thinking, studying and acting.

*I have a right* to be an officer in the army. Two years in the army at the time of the last war made a pacifist out of me. I didn't want any more war, and resigned my commission. Four years later I decided that the best way to keep out of war was to be adequately prepared, and accepted a reserve commission. A number of my friends thought I was wrong, and told me so. Enough other Americans agreed with them, and this country was so woefully unprepared that we are now in another war. Perhaps there has been a change of mind on the part of some of my friends, but they had a right to their opinions.

*I have a right* to be a vegetarian or to eat meat. I have tried both, and like Colonel Olcott, find that a diet with some meat agrees with my system better. Those Theosophists who want to be vegetarians have that right, but have no right to insist on my becoming one. A Theosophist doesn't have to be a vegetarian.

*I have a right* to use astrology and find it very helpful. It is a science when properly used. But I have no right to insist that my friends adopt it, nor do I have the right to bring it into lodge meetings to the extent that those who do not accept astrology are distressed.

*I have a right* to belong to whatever church I please, or to none, if that suits me better. I am a Baptist, but I have no right to bring that church faith offensively into the lodge meetings. Nor do the members of any other church have the right to bring their own sectarian beliefs offensively into lodge meetings.

*I have a right* to smoke if I like, and to drink all the liquor I please. I have done both and enjoyed the doing. Yet I have no right to insist that others drink and smoke, if they do not care to do so.

*I have a right* to send this letter to THE AMERICAN THEOSOPHIST and ask that it be published. But I do not have the right to insist on my rights to the point where I bother other people by my insistence. If we all recognize the rights of the other members of the Society and concentrate on *self-improvement* and not try too much to reform other members, things will be a lot more comfortable for us all.

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## From the National President's Correspondence

Written in response to a member who wrote "I cannot believe that war is the means to the kind of peace that we so need. I believe far more in the wonderful stand Gandhi is making . . .":

"Must we not at the outset clearly differentiate between good and evil, and then strive for good by whatever means are necessary to prevent the evil from assuming control? Gandhi's idea is magnificent for the time when the world reaches the point where it is capable of responding to such ideas. But the Japanese are not. No wall of Truth and Beauty at India's border will halt Japanese aggression at that point. Our complete dissolution of all armament protection will not prevent the Japanese from taking Hawaii and the Pacific Coast. So long as there are those who will fight with explosives they must be met with appropriate means. The world

is learning that these means do not lead to peace and it will presently abandon them, but that abandonment will never come so long as any nation is permitted to advance its personal and selfish interests by means of arms and explosives. If by simply lying down and doing nothing about it, we give them the opportunity of proving the effectiveness of their own methods then those methods will go on being effective.

"To postpone the complete teaching of the lesson that the world is now learning so thoroughly, until after Germany and Japan have assumed control of the world, would be to postpone the era of world peace for a thousand years. The last great war instead of being now would be a thousand years hence, with world domination by wars and consequent unhappiness in the meantime."



# Theosophical Questions Answered

A. F. KNUDSEN

*Question: Is there but one Higher Self, just as there is but "One Life"? Is it the work of the Guru or adept or any other (teacher) to help the disciple make this union?*

**Answer:** Each ordinary man is engrossed in his personality; weight, age, health, etc. are his great concern. But there is the man of mind; culture, principle, aspiration, and a dozen other gifts and qualities are his. These are of the abstract realm, and are summed up in the term Higher Self. The ordinary man though being an Ego is yet only aware of his personality which consists of the physical, the emotional and the concrete mental bodies.

The more advanced man does see, feel and know himself in the realm above that of the personal. That life is the development of the Ego, the first stage of the true Higher Self. Thus each individual consists of the personality or Lower Self, then later in evolution he lives in his Higher Self; and finally completes his evolution in the Monadic or Divine Self. That is the real Self. That is also the Will, the final achievement; it is the Atman, the "house not made with hands, eternal in the heavens."

The "One Life" is the Absolute, the Source of manifestation, the Cause of causes. One who knows the Atmic or Monadic consciousness can help, encourage and guide any beginner. But the last few steps one must make of one's own initiative, intuition and will power. The Guru helps and protects his pupil but can not launch him into a higher stage of being. One must step over the threshold of himself. Self-taught he is God-taught. Each in the end becomes a God of himself, not created but self-expanded. He becomes one with the Father, the Logos. The mystery of the Union, perfect Unity, is not conveyed by words.

The ordinary term is Ego or causal body. When the Ego is aware of the personality as a mere tool for that incarnation he soon finds himself aware of his own greater self—Atma-Buddhi-Manas. That triad is usually meant when we speak of the Higher Self. It is interpreted and worked out as Will, Wisdom and Activity. That is the work of the Initiate in several successive lives. The Monadic consciousness lies in the three planes of the Logoic Trinity and is involved in the life of the Logos. It is a very glorious but remote state of being. That goes beyond the task of the ordinary Ego for the present Round, but is for the Fifth and Sixth Round. Very few complete their evolution before the Seventh Round.

*Question: What is Original Sin, and where does it begin? (I refer to C. W. Leadbeater's The Astral Plane, page 39.)*

**Answer:** "Original Sin" refers us back to primitive origins of consciousness. There is spirit in matter at even the earliest stage of evolution. Involution is going on for some kingdoms while for man it is evolution that is concerned with the selfsame matter on each plane.

Let us analyze our surroundings now on the physical plane. If we are average human beings we easily assume that some are beyond us in wisdom, purity and cleanliness. So we create a condition that is somewhat detrimental to our betters. Earlier types of men are obnoxious to us, even physically. Ethically they jar on us. In every emotion they clash with our standards of decency. We naturally put some distance of space between us.

But we have astral bodies. On the plane of hopes and fears, of desires and needs, of aims and achievements, the clash is much more intense. We contact our neighbors there much more intimately. Men, animals, trees, minerals—all are there, and it is perhaps well that we are not too much aware of them. It all makes part of our environment. We make part of theirs.

It is here, in the physical plane mineral and its astral consciousness, that we really find our worst elemental competitors. It is all good training. We soon learn what to oppose, what to evade, and how to manage and rule the rest. On the physical plane there are things we cannot use. We call them poisons. Poisons of the astral plane are fear, cruelty, untruth and lies, aggression, contempt, scorn, and many others. They only hurt us while we use and create them. Most of us are beyond consciously hating any being. The poison of the concrete mind is unreason, illogical action, confused thinking, arrogance and duplicity.

In the higher mental world we all have character, and here, in devachan, there is no room for hatred, cruelty or malice. It just cannot exist. This is the true plane of character, of principle and reality. It is only in the realms of personality that we allow the false values to mislead us and bring us to shame, sorrow and disaster.

But only by experience do we learn. A planet is a wonderful school.



# Letters to R.

## VIII

DEAR R:

It takes many lives in many kinds of human bodies, and in many parts of the world, to complete this growing-up process in human beings. From the time when one lives more or less like an animal, to the time when one learns to live more or less like a god, is a very long time indeed. There is such a great deal to be learned, such a lot of growing to get done, that it cannot all be accomplished in a short time. Instead it takes, actually hundreds of lives.

For instance, the physical body must be refined and perfected so that it can be used easily and well by the individual. The emotions, which form another body, must also be brought under the control of the individual. Then the mind itself, which also forms one of a human's bodies, must be conquered and put to work for the good of all Life. To do these three great tasks all kinds of experience in action are needed. Some of this experience we would call good, and some of it we would call bad, according, in most cases, to whether the animal life enjoyed it or not. But through it all, the whole human being continues to grow, or to "evolve," as we say when we wish to use a clearer word. "Evolve" means to "unfold," and suggests more of what we really mean when we speak about the development of consciousness.

Naturally, because it is ignorant, and not fully evolved or unfolded, each "personality," as the animal self is called, makes mistakes. It does many things it should not do as a good servant of the Higher Self. So life after life, the Higher Self, the Soul, comes back into bodies. It reincarnates, until it learns to profit by the mistakes of the past and to prevent mistakes from being made in the future by learning to make every action a good action.

In order to do this it must learn more about the nature of this animal it has made a part of itself. When a man wishes to learn to ride a horse, he must first learn something about the

nature of horses, how they may be expected to behave when certain things happen, how to make his wishes known to them, and such like facts. If he is to be responsible for the life of the horse, a man must also learn how best to care for the animal, what to feed it, how to protect it, and how to make it both comfortable and useful.

But when a man learns about a horse, it is rather an easy task because he is able to observe the animal very calmly, because he feels in no way connected with it. In the case of the Higher Self and the animal it must learn to control, the work is ever so much harder. That Real Self has made the animal an actual part of its consciousness, and the first, and perhaps the hardest, thing to be done in order to learn about the habits and nature of the animal it has adopted, is to untangle that animal consciousness from the Soul which uses it. When they are no longer all mixed together they are able to work for each other, and then the Human Being learns more rapidly and evolves more quickly than he did before. People must learn to tell their right hand from their left if they wish to learn to use them skillfully. In the same way, we must learn to know the difference between our Soul-self and our animal self, or personality, if we are to get the most good from both of them, and be really useful to other people.

Every day we can learn something about that important difference. Every day we have desires, we have impulses to do certain acts, we have thoughts and we have emotions. Simply by trying to think what it was that caused us to have those desires, impulses, thoughts or emotions, we can learn to tell whether it was the animal, or the individual, in us who wished to be served. If it was the animal, we ought to reject or at least to control the action. If it was the individual, we must always try to do wisely whatever the Higher Self suggests.

—WILMA VERMILYEA

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In health, the body is the temple of the soul. In sickness, it becomes its prison.

—SIR FRANCIS BACON

# Theosophy in the Field

**Chela Lodge** (Los Angeles) is about to embark on an intensive study of *The Ancient Wisdom*. Each member is securing a copy of the book and the meetings will be in the form of a study class. The lodge has recently moved to larger quarters and anticipates a year of worth while activity and work in these lighter and more pleasant rooms.

**Colorado Lodge** (Denver) has recently moved to a three-room suite in a central downtown location with its own private entrance and with the name of the Society on the front glass door. The members personally undertook the necessary redecoration which "has been rewarded by the nice, lovely rooms provided." The first open meeting for members and friends drew an audience of sixty to hear the Princess Norina Matchabelli, who was introduced to the lodge by Mr. Reginald Pole. Colorado Lodge has recently received two new members, and anticipates that others will presently decide to join in their work.

**Fellowship Lodge** (Chicago) reports that the high spot of their June program was a Theosophical Quiz conducted along the lines of "Information Please," with Mrs. Ava Boman, of Oak Park Lodge, presiding. Experts (two) from Akbar, Herakles, and Fellowship Lodges participated.

**Glendale Lodge** recognizes the value of keeping open the channel created by regular lodge meetings, and has decided to remain active during the summer vacation months. Members enjoyed a picnic supper at the home of the H. F. Harrisons on June 5, when Mr. and Mrs. Ray Goudey showed some interesting color pictures of "Nature at her Best."

**Milwaukee Lodge** gave its audience an opportunity to express themselves on topics touched during the year at its last public meeting, and everyone thoroughly enjoyed answering the general question, "What do *you* think?" During the summer months members will use *The Theosophist* as a basis for reading and study.

**Pittsburgh Lodge** closed its year very auspiciously with a banquet at the Roosevelt Hotel. The affair had double significance in that it welcomed and installed the new president, Dr. Dorothy Rood, and relinquished Mrs. Saidee Waddell who had served fourteen years as President of the lodge. Mr. Thomas Owens presided at the meeting and presented to Mrs. Waddell, in the name of the lodge, a beautiful

ring as a token of appreciation and affection tinged with regret, she having declined further office. However, all welcomed Dr. Rood wholeheartedly and will take delight in serving with her through the coming year.

**Rainbow Group** (Columbus) has adjourned for the summer months, but many members are planning to attend Convention as well as the Jinarajadasa lectures in Cincinnati and Cleveland during the vacation period.

## Lodge Idea of the Month

**San Buenaventura Lodge**, impressed with the responsibility which American members have to Adyar in these days of war, writes: "We have already started to save for our donation, calling it our 'Liberty Fund.' We are using a glass replica of the Liberty Bell as a container and so will be able to watch the fund grow as we add our dimes and quarters at each meeting. Since there are about forty weeks until Adyar Day in 1943, we feel that our donation will be far in excess of what it might have been if left for the one collection. Maybe other lodges would like to copy. Let's make America's next offering the biggest and best ever!"

## The Florida Federation

The Ninth Annual Convention of the Florida Federation is scheduled for September 5-6 at Jacksonville. Mrs. Nellie E. Young, President of Jacksonville Lodge, is in charge of local arrangements and Mrs. Bennie Bare, of Miami, has been appointed program chairman. It is planned that each member will take part in a special Round Table Forum and Mr. Ralph B. Kyle will lecture and give a report of the National Convention.

## Illinois-Wisconsin Federation

At a meeting of delegates from the lodges concerned at Olcott on June 21 the Chicago District Federation expanded into the Illinois-Wisconsin Federation, with Mrs. Elizabeth Wagner, of Chicago, as President. First Vice-President is Miss Marcella Schmitt, of Milwaukee; Second Vice-President, Mr. H. B. Johnson, of Aurora; Treasurer, Mr. Donald Greenwood of Wheaton, and Secretary Mrs. Iris White of Chicago. The first activity of this new group will be the presentation of Mr. Jinarajadasa to Chicago.



### *The Michigan Federation*

Port Huron Lodge was host to the Michigan Federation on June 28, when sixty-eight members of five of its lodges gathered to discuss and plan the work of the coming season. Mrs. Golda Stretch, Federation President, gave the keynote address, stressing the importance of one-pointness and the finding of our individual place, in the work, following which members from the various lodges discussed different phases and aspects of "Our Work." A Round Table discussion under the direction of Mr. Clayton Lewis was enjoyed by all and Mr. Joseph N. Hadjisky gave a very interesting public lecture on "A Design for Democracy by Theosophy."

### *The Middle Atlantic Federation*

The annual meeting of the Middle Atlantic Federation, held on June 20-21, was opened on

Saturday with a very much appreciated lecture by Mr. H. S. L. Polak on "India and the War." On Sunday the business meeting was held at "Farmlands," at the invitation of Miss Lurman, and a symposium on "Towards Brotherhood" brought out many valuable ideas. Officers elected for the coming season were as follows:

President: Mr. Hugh F. Munro, Sr.

Vice-President: Mrs. Irene V. Smallzel

Secretary-Treasurer: Mr. George D. Turner.

### *The Southern California Federation*

To the Southern California Federation fell the privilege of welcoming Mr. Jinarajadasa and sharing his first activities in America. He gave his first talk to federation members at Los Angeles Lodge, and the following evening more than four hundred persons attended the public lecture on "God's View of Human Affairs."



## SCHOOL OF TOMORROW

(Continued from Page 182)

seen a vision must build, forgetting our little selves, remembering Them only Whom we serve. Let us go forward into the bright new world of peace and brotherhood, illumining our way with the example set by a school established for those ends: The Olcott Theosophical School, the school of tomorrow, a light shining in the darkness.

Here is the challenge, as Dr. Besant has presented it to us: "The Theosophical Society must shine unequivocally in the midst of the present darkness. In such times as these neither nation nor faith nor individual dare sit upon a fence of indecision or self-interest. These times call for decision and for action, and above all for that selfless universal conception of life which

is to take the place of the idea of mankind as living in the compartments of nationality or faith or race. It is to the acid test of a developed sense of universality to which nation and faith and individual are being subjected today. Those who fail in it will be dying in the old world however much they may appear to be living in the new.

"The Theosophical Society belongs to the new world, and every true Theosophist must help to ensure that it goes forward into the new world splendidly endowed with the new world's uncompromising youth."

Whatever we may risk, whatever we may lose, let us never fail that immortal challenge!

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A healthy body, while it can be an aid to the mind, does nothing whatsoever in the matter of happiness. For serenity is a soul quality; it is not mental, it is not physical. It must be earned by discipline of the entire life; it is a by-product of right motive, right thinking, right action and right living.

—SIDNEY BENNETT

# Theosophical News and Notes

## *Two Memorable Birthdays*

On August 2 and August 12 we hold in remembrance the birthdays of Col. Olcott and H. P. B. The following excerpt from a letter of the Master K. H. to A. P. Sinnett serves as a tribute:

"Some, most unjustly, try to make H.S.O. and H.P.B. solely responsible for the state of things; those two are far from perfect in some respects . . . but they have that in them (pardon the eternal repetition, but it is being constantly overlooked) which we have but too rarely found elsewhere—UNSELFISHNESS, and an eager readiness for self-sacrifice for the good of others; what a multitude of sins does not this cover! It is but a truism, yet I say it, that in adversity alone can we discover the real man. It is a true manhood when one boldly accepts one's share of the collective karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colors than reality, or to throw all blame upon some one 'black sheep,' a victim, specially selected. Such a true man as that we will ever protect and despite his short-comings, assist to develop the good he has in him. Such an one is sublimely unselfish; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him."

## *Olcott Foundation Winners*

The award for the Olcott Lecture of 1942 was made by a committee of judges to Miss Joy Mills, who recently (and since submitting the lecture) joined the Headquarters Staff. The lecture, entitled "The School of Tomorrow," will be a feature of the Convention program.

Mrs. Idel LeMarquand, of Berkeley, California, received the award in the division of Poetry for her poem "Allegro to Ariel," which appears in this issue of the magazine. Miss Marian Pearce, of Whipple, Arizona received for her "Take The Helm" the award in the Division of Radio Script.

No awards were made in the other divisions.

## *Elections Are Over*

Please do not send in any more election ballots. The elections are long since over and those members who are still sending in their ballots are merely causing the Society expense for the postage on the special envelopes that are used.

## *Mr. Rogers Relinquishes Pension*

That veteran of all Field Workers, Mr. L. W. Rogers, to whom a pension was granted at the last Convention, some time ago requested that it be discontinued. After the pension was granted by the Convention Mr. Rogers explained that he desired it only that the sum might be available to him for work he wished to do in new territory where there were no members to support or contribute to necessary arrangements. Mr. Rogers has sent in a statement to be read to the Convention, explaining that his ventures in new territory in several different areas and under conditions providing fair comparative data proved the impracticability of such work during war time, and that he had consequently discontinued it and therefore relinquished the pension with which he intended to finance it. All that he had received was expended for advertising and promotion that in normal times would have been adequate, but which in these times brought insufficient results.

We all know that Mr. Rogers, of all people, knows how to get the most out of a campaign and may be sure that his decision in the matter of ceasing the activity is sound. We can be glad that he intends still to travel to some extent and that the larger cities of the country will be on his itinerary this fall.

The matter of the relinquished portion of the pension for which appropriation has been made will be brought before Convention for disposal.

## *Adyar Day Fund*

It is the privilege of the Adyar Day Committee to convey to The Theosophical Society in America the grateful appreciation of Dr. Arundale for the fund of 1942. On the thirteenth of April \$4,000 was cabled to Adyar, and a few weeks later a second sum (\$500) was also sent by cable. Donations are still being received and a third gift will be forwarded in the near future.

Many inquiries have come to hand regarding the closing date for receiving contributions. In reply to these let it be said that gifts are received at any time during the year, a cable being sent when the total donations received justify the cost.

During this critical time our International Headquarters has felt the strain as never before and members who support the fund render a great Service to Adyar, as all other nations



have been unable to send support for the last two years. It is hoped that during the trying days of the war our membership will carry in their hearts some idea of the great work undertaken by Adyar.

—THOMAS W. POND, *Chairman*  
W. HOWARD SCHWEIZER, *Treasurer*

### New Lodge at Meridian

For many years Headquarters has shared with Mr. Casper Phillips the dream of a lodge at Meridian, Mississippi, and now as a result of the joint effort that dream has come true. It is something of a "try and succeed" story, for Mr. Phillips began his dream as a lone National Member. Gradually he interested other people in Theosophy and enrolled them as National Members. Then he formed a Study Group and invited Mr. L. W. Rogers and Mr. Fred Werth to give public lectures in Meridian, which were much appreciated by the group. The application for a charter was received in May and has now been granted to nineteen charter members.

Congratulations to Mr. Phillips for his untiring efforts and to the other members of Meridian Lodge who share with him the inspiration of Theosophy. Dreams *do* come true when they are backed by practical hard work, together with inspiration and aspiration.

### Dues! Dues!! Dues!!! Please

This is the last call for dues before September first when non-payment will put members in arrears. If you are one of those, won't you please hand or mail your dues to your Lodge Secretary at once and thus keep your name in good standing on the records. And will Lodge Secretaries kindly cooperate by remitting dues to Headquarters immediately on receipt. Prompt action will be greatly appreciated by

THE MEMBERSHIP DEPARTMENT

### Service Roll

We are grateful to Joliet Lodge for sending in the names of three of its members who are serving in the U. S. Armed Forces. The Liaison Officer writes: "We have only three young men in the lodge and they are all in service, two in the army and one in the marines:"

Burton K. Anderson, U. S. Army  
Cary Jones, U. S. M. C.  
Chas. M. Pettys, U. S. Army

### Mrs. Alice Illig

Mrs. Alice Illig, a member of Oakland Lodge for more than twenty-five years, passed to the higher life on May 27. She had been one of our most active and enthusiastic workers, tireless in her devotion to Theosophy. One outstanding characteristic, perhaps the key note of her life, was a calm and steadfast mind, illumined by cheerfulness.

—MARY ELLEN HUBBARD

### T.O.S. Appointment

Mrs. Irma Whitham, of 671 Grand Avenue, Rochester, New York, has been appointed T.O.S. Federation Head Brother for the Western New York Federation.

### New Members for June

Applications for membership during June numbered twenty-five, and were received from the following lodges: Akbar (Chicago), Arundale Group (Santa Barbara), Berkeley, Besant (Hollywood), Colorado Springs, Columbus, Covington, Detroit, Honolulu, Memphis, Meridian, New York, Oakland, San Francisco, and one national member from Caledonia, Ohio.

### To-Those-Who-Mourn Club

Shipments of booklets from June 16 to July 15:

California .....	125
Michigan .....	100
New Jersey .....	400
New York .....	500
Oregon .....	300

Total.....1,425

"There is merit in a good deed, and the reward of him who does justly without thought of reward is tenfold."

—TALBOT MUNDY

### Statistics

July 1 to July 15, 1942

#### American Theosophical Fund

To July 15 ..... \$9,179.00

#### Born

To Mr. and Mrs. Byron H. Bole, Oakland Lodge, a son, Robert Michael, June 27.  
To Mr. and Mrs. Cyrenius A. Newcomb III, Ann Arbor Lodge, a daughter, Cyrena Brownie, June 28.

#### Died

Mrs. Zella M. Akers, Long Beach Lodge, May 5.  
Mr. George F. Foye, National Member, April 28.  
Mrs. Alice Illig, Oakland Lodge, May 27.  
Mr. Joshua L. Shikes, National Member, March 8.  
Mrs. Lillian J. Smith, Aurora Lodge, July 5.

#### Married

Mrs. Gladys Gene Killgreen, formerly of Oak Park Lodge, and Dr. Henry Arthur Smith, President of Akbar Lodge, Chicago, June 27.

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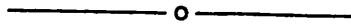
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